HOMAGE TO ANCESTORS

MADHU SHARMA

मानस के सिद्ध स्तोत्र

HOMAGE TO ANCESTORS

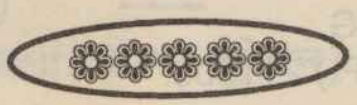
Key to divine blessings

PITRI-PAKSHA : पितृ –पक्ष

FORTNIGHT FOR WORSHIP OF FORE-FATHERS

BY

SMT. MADHU SHARMA, M.A., M.Ed.



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'कौल-कल्पतरु : सम्पादक-शिरोमणि'
पण्डित देवीदत्त जी शुक्ल

लगभग ५५ वर्षों पूर्व परम पूज्य शुक्ल जी की २५ वर्षों के परिश्रम से लिखित **'हिन्दुओं की पोथी'** प्रकाशित हुई थी। उसका स्वागत 'राजर्षि' ठाकुर श्रीनाथ सिंह जी ने तत्काल **'जेबी पुरोहित'** के रूप में किया था और **'हिन्दी-साहित्य-सम्मेलन'** द्वारा वह उसकी परीक्षा में **'पाठ्य पुस्तक'** भी घोषित हुई थी, किन्तु कालान्तर में उसे लोगों द्वारा भुला दिया गया।

प्रातः-स्मरणीय शुक्ल जी की द्वितीय पौत्र-वधू सर्व-सौभाग्यवती श्रीमती मधु शर्मा ने उक्त दुर्लभ पुस्तक को अंग्रेजी भाषा में प्रस्तुत करने का सत्-प्रयास किया है, जो अत्यन्त सामयिक है। अंग्रेजी **'जेबी पुरोहित'** का एक अंश है-प्रस्तुत लघु पुस्तिका। श्रीमती मधु शर्मा इसके लिए अभिनन्दनीया हैं।

'गुरु-पूर्णिमा' १९९६

रमादत्त शुक्ल
(अध्यक्ष)
पण्डित देवीदत्त शुक्ल शोध-संस्थान

चण्डी-कार्यालय,
प्रयागराज (उ. प्र. २११००६),

REMEMBERANCE

Year after year during every **'Pitri-Paksha'** (पितृ-पक्ष), I was concerned by the thought whether appropriate religious rites were performed to propiteate the noble spirit of my father-**Late Pratap Narain Misra** A thought which became further poignant on gathering that daughters are not permitted by **Shastras** (शास्त्र) to do anything in this regard, a misgiving which was removed after the knowledge that daughters were as much entitled to perform the ceremony of **Shraddha** (श्राद्ध) as sons. In the **'Durga Sapta-Shati'**(दुर्गा-सप्तशती) a woman is considered to be sacred as she is a part of **Devi**(देवी). Therefore the appendages such as sacred thread (Yagnopavita यज्ञोपवीत) and "Apasavya" (अपसव्य) required of man, is not necessary for her.

This small book is a humble effort to enlighten all those like me, who are in the abyss of darkness and ignorance. If through a modest endeavour done religiously in a scientific spirit, one can acquire peace and propitiate one's forefathers without any expenditure, it is indeed worthwhile.

I dedicate this creative effort to the memory of that great soul - **MY FATHER.** He was more than a father, a guide and a companion all rolled into one. He was born on 11th August, 1925 and left for his heavenly abode on 20th October, 1985.

I thank both my father, late **Pt. Pratap Narain Misra,** for inspiring me and my grand father-in-law late **Pt. Devi Dutt Shukla,** for providing me necessary information and guidance, through his book namely **'Hinduon Ki Pothi' (हिन्दुओं की पोथी)** published in 1942.

SMT. MADHU SHARMA

ANCESTORS (पूर्वज) WHOM BHARAT(भारत) PAYS HOMAGE

FATHER'S SIDE

1. Father (पिता) — Mother (माता, माँ)
2. Grand Father (पितामह,बाबा,दादा) — Grand Mother (पितामही,आजी,अजिया, दादी)
3. Great Grand Father (प्रपितामह,पर-बाबा,पर-दादा) — Great GrandMother (प्रपितामही,पर-दादी)
4. Great,Great,Grand Father(वृद्ध प्रपितामह)
   Great,Great, Grand Mother(वृद्ध प्रपितामह)
5. Uncle (पितृव्य, चाचा) — Aunt (चाची)

MOTHER'S SIDE

1. Maternal Grand Father (मातामह, नाना)
   Maternal Grand Mother (मातामही, नानी)
2. Maternal Great Grand Father(प्रमातामह, पर-नाना)
   Maternal Great Grand Mother(प्रमातामही, पर-नानी)
3. Maternal Great Great Grand Father
   (वृद्ध-प्रमातामह, परापर नाना)
   Maternal Great Great Grand Mother
   (वृद्ध-प्रमातामही, परापर नानी)
4. Maternal Ancle
   (मातुल, मामा)
   Maternal Aunt
   (मामी, माई)

SPECIALITY OF INDIAN RELATIONSHIP

It may be observed that relationship in Indian society is very comprehensive. Here it is worth mentioning that in respect of most of the relations there is no one word in English to indicate its Hindi equivalent, and in the case of **ससुर, सास, साला, बहनोई, साली, सरहज** and **भाभी** the word **'in law'** is suffixed to express the meaning which does not make the relationship clear.(It is not known how **'LAW'** creeps in the case of relationships). In the case of **साली, सरहज** and **भाभी**, it will be seen that the position is worst confusing–all are **sisters-in law** and therefore, need a lot of explaining while introducing them to others.

This is the weakness of English language. This also indicates that there is no intimate relationship among the westerners. The essential sweetness in the relationship is missing in western society.

127,Tilak Marg
Bans-mandi,
Prayagraj (U.P.).

'Kul-Vani-Ratna
Amar Singh 'Amar'

SOME SPECIAL FEATURES OF PITRI-PAKSHA (पितृ-पक्ष)

The unique contribution of Indian sages.

The first **Krishna Paksha** (कृष्ण-पक्ष) of Ashwin kuanr (आश्विन-कुँआर) month is popularly known as **'Pitri Paksha'** (पितृ-पक्ष). In these fifteen days of every year, no propitious act, whether it be worship of any god or goddess, marriage or thread-ceremony or any other sacred act, is done. This is the time to remember and offer **Tarpan** (तर्पण) to fore-fathers. This is an instance of the foresight of our venerable sages. In the entire world, this unusual way of remembering and offering obeisance to fore-fathers is unparallel.

In the modern age, the need for preserving ancient culture, national unity, social good-will, familial-happiness and peace, is felt deeply. These get sustenance from the emotional, psychological and deep-rooted feelings of **'Pitri-Paksha'** (पितृ-पक्ष).

Indian sages have ordained five daily **Yagnas** (यज्ञ) for all Indians. These are :

1. **Brahma-Yagna** (ब्रह्म-यज्ञ)
2. **Deva-Yagna** (देव-यज्ञ)
3. **Pitri-Yagna** (पितृ-यज्ञ)
4. **Bhoot-Yagna** (भूत-यज्ञ) **and**
5. **Nri-Yagna** (नृ-यज्ञ)

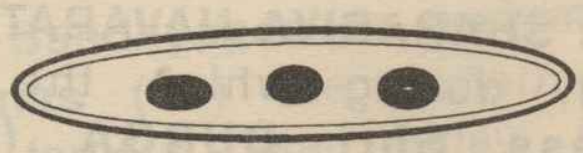
After **Sandhyopasana** (सन्ध्योपासना) these five **Yagnas** (यज्ञ) are performed with religious fervour, even today. Amongst these, the third, namely **'Pitri-Yagna'** (पितृ-यज्ञ) is the root of the **'Pitri-Paksha'** (पितृ-पक्ष).

It is sure that our revered sages foresaw that daily **Tarpan** (तर्पण) of **Pitara** (पितर) or ancestors may result in its becoming a hackneyed ritual, performed day-after-day in a meaningless way. For the relevance of it, to be a living force, **fifteen days** annually should be reserved for this noble act--an act through which our fore-fathers are remembered and prayers are offered in the age-old conventional manner, true to the rich convention of our ancient culture. It is not just a monotonous act but a beneficial one, where-by the past and the

present, the performer and the performed, the giver and the receiver, both are amply rewarded. The far-sightedness of the ancient sages is indeed commendable. They knew that in modern times, due to **materialism**, provoked by **Kali (कलि)** presiding deity of evil, the ancestors will be a forgotten commodity. So they reserved **fifteen days** of the month **ASHWIN (आश्विन)** just before most famous **SHARADIYA NAVARATRA (शारदीय नवरात्र)**, during which the greatest **Goddess Shri DURGA (श्रीदुर्गा)** is worshipped throughout the world by all **HINDUS**. It is also note-worthy that the fifteen days, reserved for the worship of the ancestors, are fixed in such an important period. This period of 15 days is famous as **Pitri-Pakha (पितृ-पक्ष)**. It is really astonishing that even this **'reservation policy'** failed to guide the people of modern age!

Thus, the ancestors, who reside in their own heavenly abode **PITRI-LOKE (पितृ-लोक)**, just like the **VISHNU-LOKE (विष्णु-लोक)**, **BRAHMA-LOKE(ब्रह्म-लोक)**, **SHIVA-LOKE(शिव-लोक)**, **KAILAS (कैलास)** etc. are offered obeissance.

The **Pitri-Loke** (पितृ-लोक) is situated beyond the **Surya-Loke** (सूर्य-लोक) and is considered the highest **Loke** (लोक). The ancestors have all kinds of divine powers and they can fulfil different aspirations of their kiths and kins, provided they faithfully follow their path of life and do not forget their duty towards their own ancestors.



HOW DOES ONE WORSHIP ONE'S ANCESTORS?

It is not as difficult as it appears. Tarpan (तर्पण) is nothing but offering of pure water mixed with **"Tila"** (तिल) and **"Kusha"**(कुश), which are easily available. Every individual has to pronounce the name of his late father and mother, grand-father and grand-mother, great grand-father and great grand-mother, great great grand-father and great great grand-mother, and make an offering of water. Similarly, he has to offer water on the maternal side ie. to his mothers father grand-father, great grand-father and old great grand-father. Offering should also be made to their respective wives, by pronouncing their names. If the names are not known, only the relationship (grand-mother, great grand mother etc.) is to be pronounced.

In this way, four generations of two families are remembered and the familial history comes alive. Here, it is important to point out that the names are pronounced with their **'Gotras'**(गोत्र).

'Gotra' (गोत्र) implies the name of that sage (ऋषि) who is the founder of that family. Thus, the person gets familiar with the family-history of both his parents.

The ancestors, who are recalled in this way reverentially, help to create a feeling of warmth and compatibility between them and their present progeny. This helps in generating good-will and co-operation and fosters a feeling of unity in the society. The influence of western civilization has led to the decline of **'Pitri-Yagna'** (पितृ-यज्ञ), resulting in strained relationship between husband and wife, father and son, what to say of other relatives! If the ancestors are recalled daily in the family, it would never lead to decline in mutual good-will. This basic truth can be understood by any person of average intelligence.

The method of prayer does never take more than fifteen minutes. It is easy and economical, where **'Kusha'** (कुश) a type of grass, **'Til'** (तिल), **'Yava'** ('यव-जौ-**barley**), **'Akshat'** ('अक्षत'-'चावल'-**Rice**), **flowers, 'Tulsi'** (तुलसी) leaves and pure water is offered. The method involves pronunciation of names and offering of water. It

includes the names of all late relatives, friends etc. as well as famous sages, main gods and ancestors. The editor of the **'Saraswati'** (सरस्वती), late **Shri Pandit Devi Dutt Shukla** (श्रीपण्डित देवीदत्त शुक्ल), almost fifty years back, explained the method of performing **'Pitri-Yagna'** (पितृ-यज्ञ) in his book, namely **'HINDUON KI POTHI'** (हिन्दुओं की पोथी).

The history of Dharma-Shastra, (धर्म-शास्त्र) published by Hindi Sansthan (हिन्दी-संस्थान) of U.P., and written in the unique style of 'Bharat-Ratna' (भारत-रत्न), late Shri Pandurang Waman Kale (श्रीपाण्डुरङ्ग वामन काले) mentions about **'Pitri-Yagna'** (पितृ-यज्ञ) on Page 407 of first part as follows :

"The word **'Pitri Yagna'** (पितृ-यज्ञ) comes in Rig-Veda (ऋग्-वेद). It can be concluded in three ways :

1. Tarpan (तर्पण)
2. Bali-Haran (बलि-हरण)
3. Daily Shraaddh (नित्य-श्राद्ध)

According to **Manu** (मनु), **Tarpan** (तर्पण) should be offered daily to gods, saints and ancestors.

By the above statements, it is clear that the method of **'Pitri-Paksha'**(पितृ-पक्ष)

is an ancient practice. It is beyond any doubt that the sages of that period, were not only great sages, but also well-wishers of the society. They were well-aware of the fact that in Kaliyug (कलि-युग), the state of humanity would be deplorable. Religious fervour would decline and it would be impossible to spend money on religious endeavours. People would have scarce time to devote towards the pursuit of knowledge. This led them to evolve **Pitri-Yagna** (पितृ-यज्ञ) and **Pitri-Paksha** (पितृ-पक्ष). The strategy was simple and practical, the border line being neither financial loss, nor wastage of time.

The soul, which reaches **'Pitri-Loke'** (पितृ-लोक), never reborns, whereas that is not the case with the souls, which reach other lokes such as VISHNU-LOKE, SHIVA-LOKE, BRAHMA-LOKE (विष्णु-लोक, शिव-लोक, ब्रह्म-लोक) etc... Another distinct feature of Pitara (पितर) or ancestors is that they are relatives of the performer. Thus they get pleased easily and help in fulfilling the desires of the performer, and bless them. Such being the case, it would be beneficial, if we perform this prayer daily.

TARPAN (तर्पण) AND METHOD OF SADHANA (साधना)

Tarpan (तर्पण) of Devas (देव), Sages (ऋषि), Divya Pitar (दिव्य-पितर), Yama (यम) and one's own ancestors :

(A) Purification of self (आत्म-शोधन) :

1. **Shikha-Bandhan (शिखा-बन्धन)** : Tying of shikha (शिखा) or choti (चोटी): Recite the Gaayatri-mantra (गायत्री-मन्त्र) and tie the shikha (शिखा).

2. **Tilak (तिलक)** : Put chandan (चन्दन) or tilak (तिलक) on the forehead.

3. **Praanaayam (प्राणायाम)** : By uttering Om ॐ one should do praanaayam (प्राणायाम).

4. **Aachman (आचमन)** : Take water in the palm of right hand, and recite the following mantra (मन्त्र) thrice and do Aachaman (आचमन) (to sip water)

Om Keshavaya Namah : ॐ केशवाय नमः
Om Madhavaya Namah : ॐ माधवाय नमः
Om Narayanaya Namah : ॐ नारायणाय नमः

5. **Sankalp (सङ्कल्प)** : In the palm of right hand, take Kusha (कुश), Yava (यव-जौ)

and few grains of rice (अक्षत-चावल), and then read the sankalp (सङ्कल्प) :

ॐ विष्णुः विष्णुः विष्णुः तत्सत्। अद्यैतस्य ब्रह्मणोऽह्नि द्वितीय-प्रहरार्द्धे श्रीश्वेत-वाराह-कल्पे जम्बु-द्वीपे भरत-खण्डे आर्यावर्तैक-देशान्तर्गते अमुक-पुण्य-क्षेत्रे कलि-युगे कलि-प्रथम-चरणे अमुक-नाम-सम्वत्सरे 'आश्विन' मासे 'कृष्ण'-पक्षे अमुक-तिथौ अमुक-वासरे अमुक-गोत्रोत्पन्नो अमुक-शर्माऽहं (वर्माऽहं, गुप्तोऽहं, दासोऽहं वा) देवर्षि-पितृ-तर्पणं करिष्ये।

After reading the above, leave the Kushakshat (कुशाक्षत) etc. in the copper Plate (ताम्र-पात्र).

(B) Tarpan(तर्पण) of gods, sages and Pitar (पितर) etc.

6. **Pleading and beckoning call to VISHVE-DEVAS** (विश्वेदेवाः Ten sons of विश्वा god) : (First sandal (चन्दन), barley, akshat अक्षत-rice, flowers and Tulasi (तुलसी) leaves are put in the Copper Plate (ताम्र-पात्र). Then three kusha (कुश) leaves are placed in it. First beckoning call (आवाहन) is made, then water is offered uttering the following mantra (मन्त्र) to perform tarpana (तर्पण).

Beckoning call (आवाहन) :

ॐ विश्वेदेवान् आवाहयिष्ये। ॐ आवाहय। ॐ विश्वेदेवास आगत शृणुता म इम-ग्वम् हवम्। इदं बर्हिर्निषीदत।

ॐ ब्रह्मादयो विश्वेदेवा अत्रागच्छन्तु। ॐ विश्वेदेवाः शृणुते म-ग्वम् हवं मे ये अन्तरिक्षे य उपद्यविष्ठ। ये अग्नि-जिह्वा उत वा यजत्रा आसद्यास्मिन् बर्हिषि मादयध्वम्।

ॐ १.वसु, २.सत्य, ३.क्रतु, ४.दक्ष ५.काल, ६.काम, ७.धृति ८.कुरु, ९.पुरुरुवा, १०.माद्रव।

7. Tarpana (तर्पण) of the Gods (देव).

ॐ ब्रह्मा तृप्यताम्। ॐ विष्णुः तृप्यताम्। ॐ रुद्रः तृप्यताम्। ॐ प्रजा-पतिः तृप्यताम्। ॐ देवाः तृप्यन्ताम्। ॐ छन्दांसि तृप्यन्ताम्। ॐ वेदाः तृप्यन्ताम्। ॐ ऋषयः तृप्यन्ताम्। ॐ पुराणाचार्याः तृप्यन्ताम्। ॐ गन्धर्वाः तृप्यन्ताम्। ॐ इतराचार्याः तृप्यन्ताम्। ॐ सम्वत्सरः सावयवः तृप्यताम्। ॐ देव्यः तृप्यन्ताम्। ॐ अप्सरसः तृप्यन्ताम्। ॐ देवानुगाः तृप्यन्ताम्। ॐ नागाः तृप्यन्ताम्। ॐ सागराः तृप्यन्ताम्। ॐ पर्वताः तृप्यन्ताम्। ॐ सरितः तृप्यन्ताम्। ॐ मनुष्याः तृप्यन्ताम्। ॐ यक्षाः तृप्यन्ताम्। ॐ रक्षांसि तृप्यन्ताम्। ॐ पिशाचाः तृप्यन्ताम्। ॐ सुपर्णाः वृप्यन्ताम्। ॐ भूतानि तृप्यन्ताम्। ॐ पशवः तृप्यन्ताम्। ॐ वनस्पतयः तृप्यन्ताम्। ॐ ओषधयः तृप्यन्ताम्। ॐ भूत-ग्रामश्चतुर्विधाः तृप्यन्ताम्।

8. The beckoning call of invitation to the sages (ऋषि) : First the sacred thread (यज्ञोपवीत) and light cotton towel (अँगौछा) is worn in the neck tightly, like necklace. Then sit facing north. In the hand Kusha (कुश), and barley (यव or जौ) are taken and two anjali (अञ्जलि) of water is offered as tarpan (तर्पण)to each sage (ऋषि) as follows :

ॐ सप्त ऋषयः प्रतिहिताः शरीरे, सप्त रक्षन्ति सदम-प्रमादम्। सप्तापः स्वपतो लोकमीयुः तत्र जाग्रतो अ-स्वप्नजौ सत्र-सदौ च देवौ। ॐ सनकाद्याः सप्त ऋषयः अत्रागच्छत।

9. Tarpan (तर्पण) of the sages (ऋषि).

ॐ सनकः तृप्यताम्। ॐ सनन्दनः तृप्यताम्। ॐ सनातनः तृप्यताम्। ॐ कपिलः तृप्यताम्। ॐ आसुरिः तृप्यताम्। ॐ वोढुः तृप्यताम्। ॐ पञ्च-शिखः तृप्यताम्।

10. Beckoning Call to divine ancestors (दिव्य पितृ) : first be Apasavya (अपसव्य) for which place the sacred thread (यज्ञोपवीत) and light cotton towel (अँगौछा) on the right shoulder. Then in the hand Motak (मोटक), Til (तिल) and water is taken and thrice anjalies (अञ्जलि) i.e. little water between the fingers is offered as tarpan (तर्पण).

ॐ आयान्तु नः पितरः सोम्यासोऽग्निष्वात्ताः पथिभिर्देव-यानैः। अस्मिन् यज्ञे स्वधया मदन्तो अधि-ब्रुवन्तु तेऽवन्त्वस्मान्। ॐ कव्य-वाडनलादयो दिव्य पितरः अत्रागच्छत।

11. Tarpan (तर्पण) of the Divine ancestors (दिव्य पितृ) :

ॐ कव्य-वाडनलः तृप्यतां इदं तिलोदकं तस्मै स्वधा नमः। ॐ सोमः तृप्यतां इदं तिलोदकं तस्मै स्वधा नमः। ॐ यमः तृप्यतां इदं तिलोदकं तस्मै स्वधा नमः। ॐ अग्निष्वात्ताः तृप्यन्तां इदं तिलोदकं तेभ्यः स्वधा नमः। ॐ सोमपाः तृप्यन्तां इदं तिलोदकं तेभ्यः स्वधा नमः। ॐ बर्हिषदः पितरः तृप्यन्तां इदं तिलोदकं तेभ्यः स्वधा नमः।

12. **A yearning plea (आवाहन) to the fourteen Yamas (यम) or Gods of death :** First left knee is placed under the thigh, facing south with apasavya (अपसव्य) i.e. sacred thread (यज्ञोपवीत) and light cotton towel (अँगौछा) on the right shoulder, three anjalies (अञ्जलि) of water with Kusha (कुश) and Til (तिल) is offered to fourteen Yamas यम). First the Yamas (यम) are invited by uttering the following sentence :

ॐ यमादि-चतुर्दश-देवा आगच्छन्तु गृह्णन्तु एतान् जलाञ्जलीन्।

13. **Tarpans (तर्पण) ie offering three anjalies (अञ्जलि) of water to each of Yamas :** following mantras (मन्त्र) are recited.

ॐ यमाय नमः। ॐ धर्म-राजाय नमः। ॐ मृत्यवे नमः। ॐ अन्तकाय नमः। ॐ वैवस्वताय नमः। ॐ कालाय नमः।ॐ सर्व-भूत-क्षयाय नमः। ॐ औदुम्बराय नमः।ॐ दध्नाय नमः। ॐ नीलाय नमः। ॐ परमेष्ठिने नमः। ॐ वृकोदराय नमः। ॐ चित्राय नमः। ॐ चित्रगुप्ताय नमः।

14. **Prayer to one's own venerable forefathers to come to the place of worship (आवाहन) :** With the help of motak (मोटक), kusha (कुश) and til (तिल), water is offered as mentioned before. In the

following way they are first invited :

ॐ पितॄन् आवाहयिष्ये, आवाहय।

15. Tarpan (तर्पण) of one's own Pitara (पितर) or ancestors :

i) Father (पिता)

ॐ.....गोत्रः अस्मत् पिता.....वसु-स्वरूपः तृप्यतां इदं तिलोदकं तस्मै स्वधा नमः।

ii) Grand-father (पितामह, बाबा)

ॐ.....गोत्रः अस्मत् पितामह.....रुद्र-स्वरूपः तृप्यतां इदं तिलोदकं तस्मै स्वधा नमः।

iii) Great grand-father(प्रपितामह, परबाबा)

ॐ.....गोत्रः अस्मत् प्रपितामह.....आदित्य-स्वरूपः तृप्यतां इदं तिलोदकं तस्मै स्वधा नमः।

iv) Mother (माता)

ॐ.....गोत्रा अस्मन्माता.....गायत्री-रूपा तृप्यतां इदं तिलोदकं तस्यै स्वधा नमः।

v) Grand-mother (आजी, अजिया, दादी).

ॐ.....गोत्रा अस्मत् पितामही.....सावित्री-रूपा तृप्यतां इदं तिलोदकं तस्यै स्वधा नमः।

vi) Great grand-mother (पर-दादी)

ॐ.....गोत्रा अस्मत् प्रपितामही.....सरस्वती-रूपा तृप्यतां इदं तिलोदकं तस्यै स्वधा नमः।

vii) Grand-father maternal side (नाना) with wife.

ॐ.....गोत्रः अस्मन्मातामहो.....वसु-स्वरूपः सपत्नीकः तृप्यतां इदं तिलोदकं तस्मै स्वधा नमः।

viii) Great grand-father(पर-नाना) with wife.

ॐ.....गोत्रो अस्मत् प्रमातामहो.....रुद्र-स्वरूपः सपत्नीकः तृप्यतां इदं जलं तस्मै स्वधा नमः।

xi) Old great grand-father (परापर-नाना) with wife.

ॐ.....गोत्रो अस्मन्वृद्ध-प्रमातामहो..... आदित्य-स्वरूपः सपत्नीकः तृप्यतां इदं जलं तस्मै स्वधा नमः।

16. **(a) Tarpan (तर्पण) to other relatives and friends :** one anjali (अञ्जलि) is offered with the following mantras (मन्त्र) :

ॐ आब्रह्म-स्तम्ब-पर्यन्तं, देवर्षि-पितृ-मानवाः।
तृप्यन्तु पितरः सर्वे, मातृ-माता-महाऽऽदयः।।
ॐ अतीत-कुल-कोटीनां, सप्त-द्वीप-निवासिनाम्।
मया दत्तेन तोयेन, तृप्यन्तु भुवन-त्रयम्।।
ॐ ये बान्धवाऽबान्धवा वा, येऽन्य-जन्मनि बान्धवाः।
ते सर्वे तृप्तिमायान्तु, मद्-दत्तेनाम्बुना सदा।।

b) Tarpan (तर्पण) to those forefathers who did not have sons: The thin cotton towel (अँगौछा) is four-folded and dipped in water and then squeezed to offer tarpan (तर्पण) :

ॐ ये चास्माकं कुले जाता, अपुत्रा गोत्रिणो मृताः।
ते तृप्यन्तु मया दत्तं, वस्त्र-निष्पीडनोदकम्।।

c) Tarpan (तर्पण) to Bheeshma Pitaamah (भीष्म पितामह) : First become "Savya' (सव्य) i.e. the sacred thread (यज्ञोपवीत) and the thin cotton towel (अँगौछा) is put on the left

shoulder, then water is offered.

ॐ वैयाघ्र-पद-गोत्राय, सांकृति-प्रवराय च।
अपुत्राय ददाम्येतद्, सलिलं भीष्म-वर्मणे।।

17. 'Arghya' (अर्घ्य) to god Surya (सूर्य): In the right hand water, sandle paste (चन्दन) and flowers are taken to offer sacred water to the sun-god :

ॐ एहि सूर्य! सहस्त्रांशो, तेजो-राशे जगत्-पते!
अनुकम्पय मां भक्त्या, गृहाणार्घ्यं दिवाकर!।।

18. Namaskar(नमस्कार-salutation) to Dik-palas (दिक्-पाल) : water is offered, reverentially, hand is folded before the Dik-pals (दिक्-पाल) or the security guards of different Dishas (दिशा directions). The following mantras are recited :

ॐ	इन्द्राय नमः-	पूर्व दिशा
ॐ	यमाय नमः-	दक्षिण दिशा
ॐ	वरुणाय नमः-	पश्चिम दिशा
ॐ	सोमाय नमः-	उत्तर दिशा
ॐ	ब्रह्मणे नमः-	ऊर्ध्व दिशा
ॐ	अग्नये नमः-	नैर्ऋत्य कोण
ॐ	वायवे नमः-	वायव्य कोण
ॐ	ईशानाय नमः-	ईशान कोण
ॐ	अनन्ताय नमः-	अधः दिशा

In the middle of offering water, which is collected in the Copper Pot(ताम्र-पात्र),

sandal(चन्दन), rice (अक्षत-चावल) and flowers (पुष्प) are offered to Gods(देव) and following mantras (मन्त्र) are recited :

ॐ ब्रह्मणे नमः, ॐ अग्नये नमः, ॐ पृथिव्यै नमः, ॐ ओषधिभ्यो नमः, ॐ वाचे नमः, ॐ वाचस्पतये नमः, ॐ महद्भ्यो नमः, ॐ विष्णवे नमः, ॐ वरुणाय नमः।

19. **Visarjan** (विसर्जन) : Like everything which begins comes to a culmination or end, similarly at the end of Tarpan (तर्पण) with Flowers (पुष्प) and Sandal-Rice (चन्दन-अक्षत) in hand, the following Mantra (मन्त्र) is recited and all the gods are seen off (विसर्जन) :

ॐ देवा! गातु-विदो गातुं वित्त्वा मातुमित।
मनसस्पत इमं देव! यज्ञ ँ स्वाहा वाते धाः।।

20. Samarpan (समर्पण) : In the end, in thanksgiving the entire process of worship (पूजा-कर्म) is offered to the supreme God (भगवान् विष्णु). Hands are folded in profound respect and Flowers (पुष्प) with Sandal (चन्दन) and Rice (गन्ध-अक्षत) are offered in humble obeissance by following Mantra (मन्त्र) :

अनेन यथा-शक्ति-कृतेन देव-ऋषि-पितृ-तर्पणाख्येन कर्मणा भगवान् मम समस्त-पितृ-स्वरूपी जनार्दन वासुदेवः प्रीयतां न मम।।

Om Tat-Sat Brahmarpanamastu.

।। ॐ तत्सत् ब्रह्मार्पणमस्तु ।।

PITRI VRAT (पितृ-व्रत)

1. For one year on every Amaavaasya (अमावास्या), the doer of Shraddh (श्राद्ध) lives on milk alone. At the end of the year, he does Shraddh (श्राद्ध) and gifts five cows, clothes and water-filled containers. In this way, 100 ancestors get Moksha (मोक्ष) or deliverence and the performer of Shraddh (श्राद्ध) becomes entitled to enter Vishnuloke (विष्णु-लोक).

2. From 'चैत्र कृष्णा प्रतिपदा the worship of seven groups of PITRI (पितृ-दल), namely अग्निष्वात्त, बर्हिषद्' etc. is performed for seven days for one or twelve years. It is called "Sapta-Moorti Vrat" (सप्त-मूर्ति-व्रत).

3. From Chaitra Amaavaasya (चैत्र अमावास्या), the Shraddh (श्राद्ध) of seven groups of Pitar (सप्त पितृ-दल) and fast (उपवास) for a year.

4. On Amaavaasya til (तिल) and water is offered with Kusha (कुश), fast (उपवास) is also observed on that day.

5. Pitri-Puja (पितृ-पूजा) Performed by the Pindas (पिण्ड), Ghee (घी), Wood of mango Tree (समिधा), Curd (दही), Milk (दूध), Food (भोजन) etc. is offered in Home (होम). The ancestors grant desires of Children (सन्तान), Wealth (सम्पत्ति) and longivity (दीर्घायु).

SPECIAL FEATURES OF PITAR (पितर)

Pitar-Gana (पितर-गण) and their Progeny (सन्तान)

The absence of religious education has resulted in the majority of educated Hindus being totally ignorant about the meaning of "Pitar" (पितर). They do not know that in this Universe (ब्रह्माण्ड), alognwith Earthly Abode (पृथ्वी-लोक), there is a Heaven (स्वर्ग-लोक) and many other Lokes (लोक), such as Pitri-loke (पितृ-लोक). This Loke (लोक) is placed on a higher pedestal even than heaven i.e. the Loke (लोक) of Gods (देव), because the divine Gods (देव) have to seek deliverance from their sins by taking birth in Prithvi-loke (पृथ्वी-लोक), but those Pious Souls (पुण्यात्मा) who have reached Pitri-Loke (पितृ-लोक) are totally free. They are never reborn.

The word Pitar (पितर) is in plural, thereby including all ancestors both paternal and maternal sides. Thus it becomes the prime duty of the progeny to completely satisfy their ancestors, through Shraddh (श्राद्ध) and Tarpan(तर्पण).

This noble act eradicates clouds of fear, doubts or suspicions and paves the way to a life of happiness.

1. Just as in harsh winter, fire or warm clothes provide respite, poverty seeks wealth to redeem itself. Similarly, Pitar (पितर) anxiously await the arrival of Amaavasya (अमावास्या). They can be compared to the farmer who awaits the arrival of rain.

2. On Amaavasya (अमावास्या), the offering of water and Shaak (शाक) suffices. It obliterates the sins of the doer, for the Ancestors (पितर) are totally satisfied. They come in the form of air at the door-step of their progeny and desire Shraddh (श्राद्ध). They wait till sun-set and return dejected and disappointed, if the act is not performed by their sons, grand-sons etc.

3. The one, who performs Shraddh (श्राद्ध) must not eat after sun-set, or else the act will lose its worth.

4. In the Krishna Paksha (कृष्ण-पक्ष) of Aashwin (आश्विन), when Sun is in Kanya Rashi (कन्या राशि), on the death anniver-

sary of father, if Shraddh (श्राद्ध) is performed, the Pitara (पितर) would be in total bliss for the rest of the year.

5. Those who do not perform Shraddh, on that day i.e. on the death anniversary of father in the month of Aashwin (आश्विन) will be discarded from the family-fold. People who eat with such persons or befriend them will also be a part of the sin. They will lead a deplorable life and their children will not prosper.

6. That Shraddh (श्राद्ध), which is witnessed by dogs, a woman in her menstrual cycle (ऋतुमती), a degenerate person who has abandoned his religion, and a pig, loses its significance.

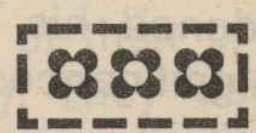
7. Before Shraddh (श्राद्ध), Braahman (ब्राह्मण) and his host, both have to practise Brahmacharya (ब्रह्मचर्य). If either of them does not practise Brahmacharya, the Shraddh (श्राद्ध) loses its relevance.

Thus, neither the Yajman (यजमान) or host should perform Shraddh (श्राद्ध) without Brahmacharya (ब्रह्मचर्य), nor should the Braahman (ब्राह्मण) accept Shraddh-

(श्राद्ध) food, without Brahmacharya (ब्रह्मचर्य).

8. Even after accepting the Shraddh (श्राद्ध)-food, celibacy (ब्रह्मचर्य) should be practised and no sexual thoughts, how-so-ever remote, should be entertained.

9. That degenerate being, who after Shraddh (श्राद्ध), whether after eating food or after performing it, visits another village or city, nullifies it. For that day is reserved for the ancestors and his presence is essential in his home. Anything other than that will be disrespectful to Ancestors i.e. Pitar (पितर).



THE IMPORTANCE OF ANNUAL SHRADDHA (वार्षिक श्राद्ध)

For every Grihastha (गृहस्थ) or family man, on the death-anniversary of parents, it is essential to perform "Kshayah Shraddha" (क्षयाह-श्राद्ध), In connection with this, it is interesting to point out that in "Shri Skand-Puraan" (श्रीस्कन्द-पुराण), Lord Shiva (शिव) said to the Universal Mother Parvati (पार्वती) :

मृतेऽहनि पितुर्यस्तु, न कुर्याच्छ्राद्धमादरात् ।
मातुश्चैव वरारोहे! वत्सरान्ते मृतेऽहनि ।।
नाहं तस्य महा-देवि! पूजां गृह्णामि नो हरिः ।

Thereby meaning that, one who does not perform Annual Shraddha (वार्षिक-श्राद्ध), neither I nor Shri Hari (श्रीहरि) accept any prayer or offering made by him.

मृताहर्यो न जानाति, मानवो यदि वा क्वचित् ।
तेन कार्यममावास्यायां, श्राद्धं माघेऽमार्गके ।।

For those who are unaware of the date of death of parents, they can perform "Kshayah Shraddh" (क्षयाह-श्राद्ध) on Amaavaasya (अमावास्या)

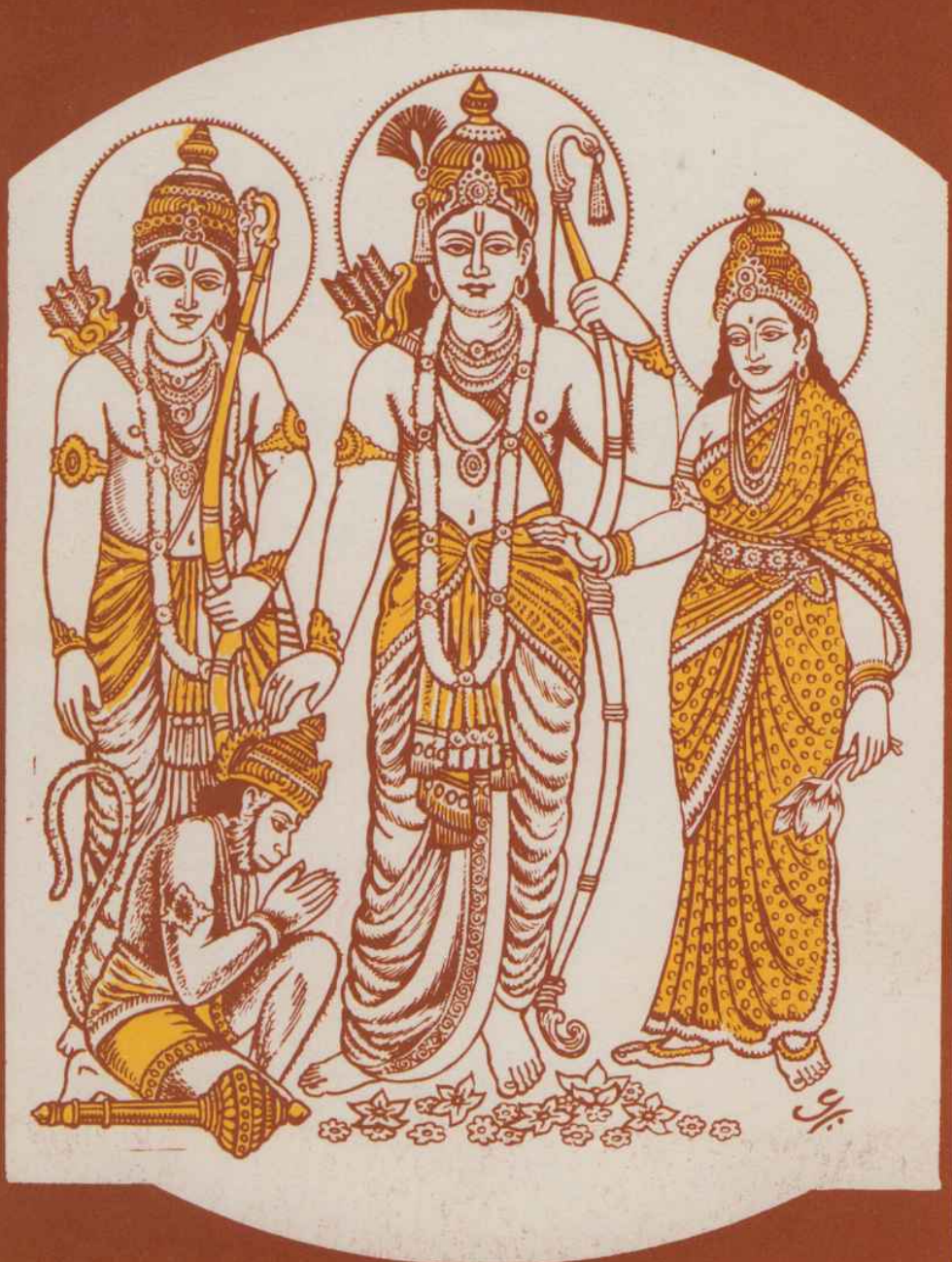
of Magh (माघ) or Agahana (अगहन-मार्गशीर्ष) months (महीना) of Vikram Samvat (विक्रम-संवत्).

Normally for every individual, it is essential to perform Pitri-Shraddh (पितृ-श्राद्ध) and Matri-Shraddh (मातृ-श्राद्ध). But in a joint Hindu family, if the eldest brother performs it, it is considered performed by all. In this context, the lord says that after the advice of all brothers, from the undivided wealth, the eldest performs it, which is beneficial to all :

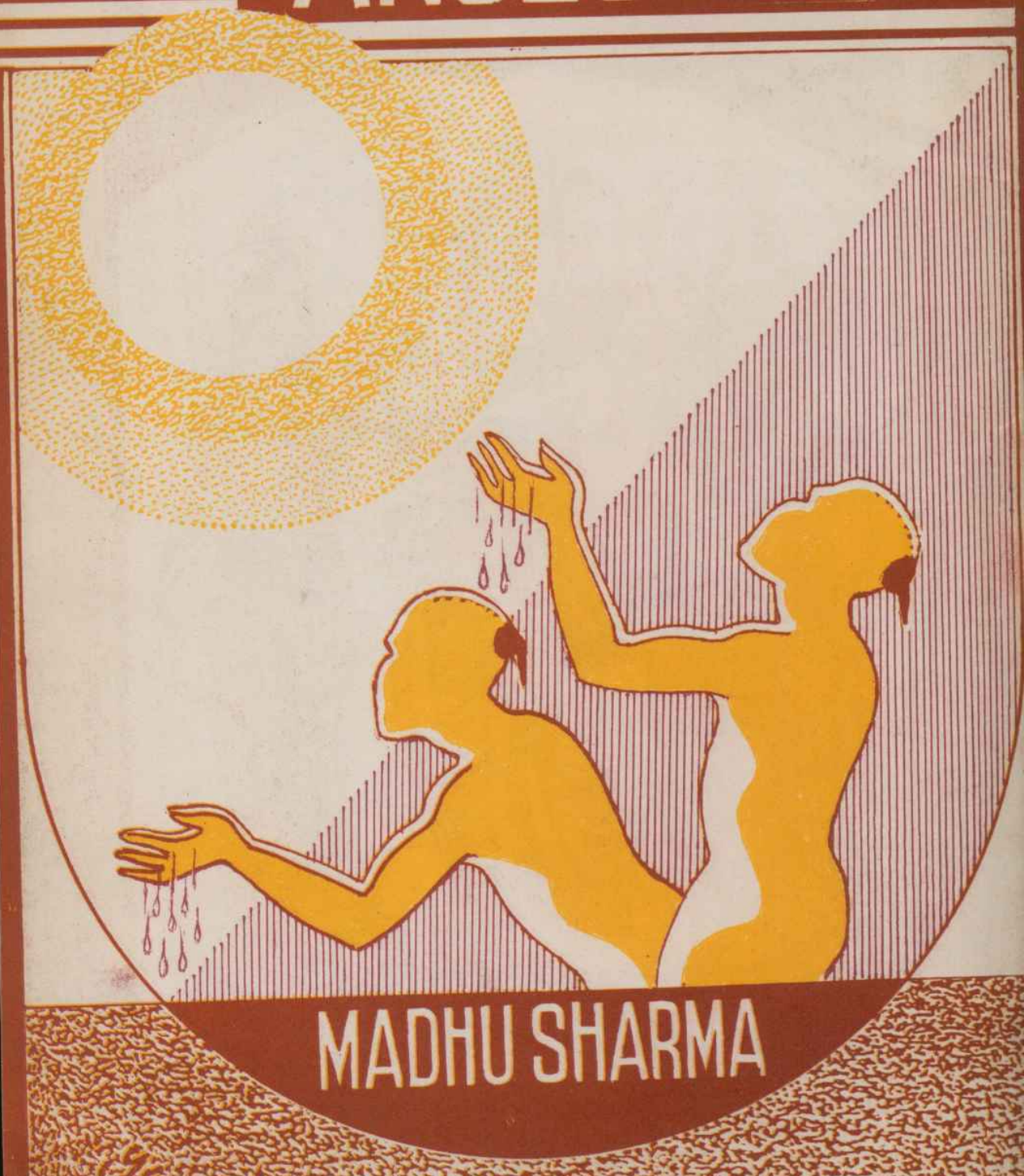
सर्वैरनुमतं कृत्वा, ज्येष्ठेनैव च यत् कृतम् ।
द्रव्येव चाविभक्तेन, सर्वैरेव कृतं भवेत् ।।

But it is the pious duty of each and every member of the family to pay homage regularly to his or her ancestors. If anyone fails in this duty, he or she invites only unbearable miseries upon himself or herself. **So the readers ! be cautious.**

मानस के सिद्ध स्तोत्र



HOMAGE TO ANCESTORS



MADHU SHARMA